437 They have sold the new small canoes, tree bark mats
501 (damajaguas), palm-leaf fans, rubber and rolls of liana (these are
285 used in the construction of bamboo huts to tie up the palm-leaves
283] on the [284] roofs and for some other purposes in lieu of string),
which they have brought from the villages and with the cash they
have earned they now make their small purchases. They have
few wants and do not need much: a few feet of cotton cloth, a
chopping knife, some salt, a small mirror, glass beads, fish hooks,
[411] powder and small shot for the old muzzle-loader which a few of
them may own. This would be all their heart desires. It is little,
even very little, and yet it takes long, even very long, until they
have made their choice and finally decided to buy. First they
talk it over among themselves in their guttural and sonorous lan-
guage and then they start bargaining, and then they count out their
money slowly and cautiously; finally having managed to get the
[462] desired goods, they packed them into the nearly full basket car-
ried by the wife. The women and girls timidly hide behind their
576 menfolk. When spoken to, they do not answer, although they
571 understand sufficient Spanish. Their jealous menfolk have strictly
[191] forbidden them to enter into conversation with men of other races
or tribes. They draw back bashfully. But if the husband is not
present, only the mother or brother, the women become very
loquacious, especially when their tongue has been untied by a
small present--a mirror, necklace or something of the kind. And
they are happy beyond words if you caress their little child, who
looks like a Japanese baby painted brown, and has a friendly smile
even for a stranger. It is amusing to watch the women meeting a
fashionably dressed lady in one of the shops; then they surround
her laughing, amazed and admiring, but they do not appear to be
jealous of the lace dresses worn by European women. The men,
on the other hand, do not honor even the most beautiful and most
elegant white lady with so much as a glance.

142 The Cayapa girls are pretty from the age of 12 to 16 years,
302 their bodies somewhat plump, but still with a beautiful shape.
584 Sometimes young men and women can be seen with red and black
streaks and dots on their faces, chest, arms and legs; this is a
sign that they are engaged.

505 Once their business in town is finished they prepare for the re-
turn journey to their villages. "Adios compadre, adios compadres,"
and chattering and laughing, happy and content, they hurry to
the shore where their canoes are moored. On their way they

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of the five spirits which the stone harbored, and explained how each was angry at him because he had even thought of disposing of the stone. He of course refused to sell it, stating that it would be of no use to the purchaser for the reason that if the spirits were not willing that it be sold they would return, together with the stone, on the following night, to the basket in which he kept it, and that the purchaser would lose the price paid for it, since it would be impossible for him ever to keep the stone, no matter in how strong a receptacle it might be put, because the spirits were able to take it at will wherever they liked. 756 778

While these stones and other objects used by shamans in their practices are so highly prized and so carefully handled by them, little care is taken to guard such objects from contact with other persons. Ordinarily they are kept in an open basket upon the floor and within the reach of uninitiated adults as well as of children. There seems to be no fear that the mere handling of these objects will cause any ill effect on the uninitiated—it is only when such a person attempts to use one of them for the purpose of doctoring that there is danger. 756

As above indicated, objects containing spirits may be bartered among the shamans whenever the spirits themselves are willing, and they are sometimes sold without consulting the spirits; but if it is a particularly valuable object and the abode of several spirits, these are always consulted before it is disposed of. 756 778 437

Although there are several shamans in the three divisions of the Cayapa, shamanism is comparatively little practised, and the position of a shaman in the tribe 756